DOCUMENT RESUME

ED 278 611 SO 017 952

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TITLE The Culturally Fluent Leader of the Twenty-First Century.
PUB DATE Sep 86
NOTE 33p.; Paper presented at the Annual Meeting of the International Association of University Presidents (Seoul, Korea, August 31-September 3, 1986).
PUB TYPE Speeches/Conference Papers (150) -- Reports - Descriptive (141)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Business Communication; Cross Cultural Studies; *Cross Cultural Training; *Cultural Awareness; Cultural Differences; Global Approach; *Intercultural Communication; *Leadership Styles; *Leadership Training

ABSTRACT

Increased global interdependence will be the dominant feature of the 21st century. This increased relatedness among the world's cultures and nations will require close intercultural linkages which are often fragile and full of hazards. If the 21st century is to experience a greater sense of planetary community, rather than increased tensions and conflict, nations will need culturally fluent global leaders. These leaders will work internationally in academic, corporate, government, or other settings. They will help people with vastly different underlying assumptions, experiences, values, and beliefs to work well together. This future global leadership will need to respond cross-culturally to major worldwide trends, such as the increasing flow of information, proliferating technology, and shifting belief patterns. A pyramid of culturally-fluent leadership is presented, which offers an agenda for the different skill and knowledge areas in which the culturally-fluent leader must be proficient. The pyramid base, self-understanding, is a foundation for learning other cultures, guiding ideas, perspective and vision, communication and empathy, technical and professional skills, process skills, and leadership abilities. Some areas for potential culturally-fluent leadership programs include schools, universities, corporate classrooms, international community building, training programs, and future-responsive learning. (Author/APG)

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THE CULTURALLY FLUENT LEADER OF THE TWENTY-FIRST CENTURY

by

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Presented to
The International Association of University Presidents
September 2, 1986
Seoul, Korea

SO017952

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The International Association of University Presidents

High Commission for Peace

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THE CULTURALLY FLUENT GLOBAL LEADER OF THE 21st CENTURY

Increased global interdependency will be the central dominant feature of the 21st Century. This increased relatedness among the world's cultures and nations will require close intercultural relationships which are now often fragile and full of countless hazards. If the 21st Century is to experience a greater sense of planetary community rather than increased tensions and conflict, we will need culturally fluent global leaders.

These leaders will work internationally in academic, corporate, government or other settings. They will help people with vastly different underlying assumptions, realities, values and beliefs to work well together.

This future global leadership will require a "cross-cultural mind" responsive to major worldwide trends such as the increasing flow of information, proliferating technology, and shifting belief patterns. Understanding these global forces along with theory and research in intercultural relations and leadership will provide insight into the qualities required for future global leaders.

This presentation focuses on the crucial questions: "What qualities of future global leaders will be important in helping them be most responsive to the intercultural realities of the 21st Century? How may these qualities be developed?"

CONFERENCE

Global Human Family Looking at The 21st Century

Aug. 31 - Sept. 3, 1986

The Kyung Hee University
Seoul 131, Korea

The photograph of the whole Earth from space is one of two powerful images which have recently become part of humanity's collective consciousness. The astronauts joyously described their experience of the delicate sphere of shimmering blue, suspended quietly in space. With all of humanity living their lives below and sharing this wondrous planet, it was almost as if they were all passengers on a bountiful spaceship hurtling through time and space. The astronauts had difficulty imagining the conflicts and disagreements which tore apart the lives of the passengers on Spaceship Earth.

When we on Earth saw this photograph, the kaleidoscope of our minds suddenly shifted into a new configuration. Perhaps for the first time, there was a concrete sense of what Chardin called the "Planetization of Consciousness" - a radically new global perspective having the power to shape our future as we speed into the 21st Century.

But there is another powerful and more recent image which has burned its way into our minds' eye. How many of us did not experience the searing pain of last January as we watched the shuttle Challenger explode into fiery fragments, killing all seven astronauts aboard. Somehow, experiencing the fiery death of schoolteacher Christa McAuliff as her parents stared in disbelief, brought this tragedy home. My five year old son said he felt like crying - he had never considered the horrible danger of space and the future.

These two images offer, in stark contrast, two possibilities for the future of our Earth; wholeness and fragmentation. Our Spaceship Earth is in danger of exploding just as unexpectedly as the shuttle, perhaps at the very time when the future seems so optimistic and the dangers forgotten.

The purpose of this paper is to identify a particular type of leadership which, we believe, will help move us away from fragmentation and toward wholeness - a new kind of leadership which will reduce the possibility of Spaceship Earth meeting the same fate as the space shuttle Challenger. This concept of leadership emerges from a synthesis of insights from fields such as intercultural relations, leadership development, and future studies.[1]

We will see that major worldwide trends are pointing toward an increased global interdependency which offers the possibility of explosive fragmentation as well as global wholeness and unity. This intensified relatedness among the world's cultures and nations will require leaders who are able to facilitate close intercultural relationships. To gain insight into what this new breed of leader must know, we will look at the fragile nature and countless hazards of intercultural relationships. Finally we will look at the problem of how to develop such leadership.

These new leaders may be called "culturally fluent leaders" because they will need to work well with people from diverse cultures. These culturally fluent leaders will work internationally in academic, corporate, governmental, and other settings. They will help people with vastly different underlying assumptions, realities, values, and beliefs to work well together. Ultimately, their work will result in the development of a greater sense of planetary community. In order to most effectively do their work, these leaders will develop a new level of awareness, which we will term the "cross cultural mind."

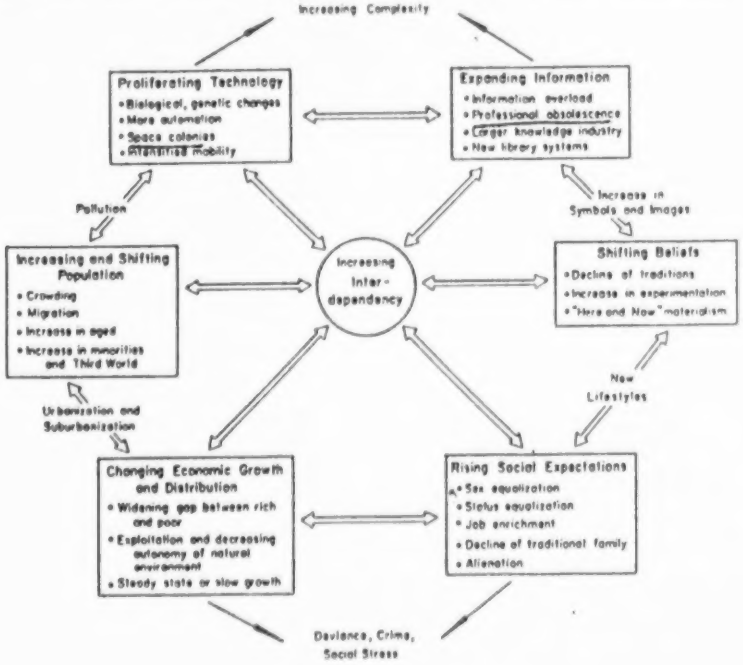
SIX MAJOR GLOBAL TRENDS AND GLOBAL INTERDEPENDENCY

With the Second Millenium at hand it is not surprising for us to be reflecting upon our past and present as well as our hopes for the future. Looking at the future is not simply a matter of forecasting what is to come, it also gives us a clearer perspective on where we are today. Envisioning the future gives us a clearer sense of where we are going so that we can shape our present programs and policies in preferred directions.

The human conditions of the passengers on Spaceship Earth are being shaped by global forces - long term influences and trends which will shape our lives during the next twenty-five years. There are six trends in particular which will undoubtedly shape the evolution of our global community.[2] These six trends are complex and arise from many sources, but there is a powerful central theme which is revealed when we look at how these forces converge.

Figure 1

Frequently Mentioned Forces of the Future and Examples.



Proliferating technology will continue to be a major trend as the use of automation and genetic engineering increase exponentially worldwide. Advances in our ability to transport people, goods, and services even to nearby planets and space colonies will significantly influence our world view. This technology also, however, brings us the threat of nuclear holocaust, and has also created the largest peacetime build-up of U.S. military weaponry ever experienced.

Shifting populations, particularly in the third world, will drastically change the life of many people. With world populations reaching five billion this summer and 6.2 billion by 2000 AD, education and schooling for the young will expand and change at a rate never experienced before. The percentage of older people will drastically increase, particularly in South Asia where we will experience an increase of 3.7% per year in the older population.

Major changes in economic growth and distribution will continue and probably result in a widening gap between rich and poor nations. These economic changes along with increased visibility of the wealthier nations will provide fuel for widespread social unrest.

Expanding information is a fourth continuing trend. Television will invade the boundaries of traditional cultures and will pervade everyday education and life in ways never experienced before. With the development of sophisticated global telecommunications, knowledge can be instantaneously transmitted world wide often through home TV sets. Global communications will provide opportunities for lifelong learning as well as problems in maintaining privacy and control.

Changes in the values and beliefs which have held societies together will result from the impact of the major forces we have discussed. Perceptions

of the goals of education and other services which are highly interdependent with human values will undergo drastic changes. These changed perceptions will undoubtedly create a breakdown in traditional ways of being and may well also stimulate a resurgence of fundamentalism.

Changing social expectations is the final world wide trend to mention here. This trend is probably the least easy to document but its effect on human life will be fundamental and pervasive. An increased concern for human rights will create new pressures for bringing equality between the sexes and races. As new family patterns develop and women work outside the home there will be strains within the family. With traditional social roles being rapidly disrupted as never before, there will be widespread strains in interpersonal relationships.

Increasing world interdependency: These six trends began over a century ago and they are likely to extend into the far future. Not only do they affect each other, but they have a core dynamic: that of increasing world interdependency. The world is becoming more of a single socioeconomic system. The Oil Crisis of 1973 had an effect throughout the world like nothing which has been seen before in our history. We are already so symbiotically and informationally tied together that no totally independent societies or cultures exist today.

There is no doubt that technology is the prime driver of change and that this change will continue to have enormous impact on human relations. The impact will be felt on all levels, from the individual consciousness and the confines of family life, to the international transactions of those whose work involves relationships between cultures.

But we must maintain our vigilance in making sure that cultural goals predominate over technological ones. We must also insist that plans for the future not continue to be overly dominated by the cultures of the developed

nations. It is a great loss for all of us when the values and priorities of third world countries become lost in homogenized global planning.

GLOBAL INTERDEPENDENCY AND CULTURALLY FLUENT LEADERSHIP

We have reviewed the major long term global trends which make global interdependency the central factor as we move into the Twenty-first Century. We have suggested that a new kind of leadership will be required for this increased relatedness between cultures and nations.

When we think about new forms of leadership, one of the major impediments to our thinking is often our own prior conceptions of leadership. Our view of what leadership is and who can exercise leadership has changed considerably over the centuries. During the last seventy-five years, there have been literally thousands of empirical investigations of leadership which have produced more than 350 different definitions of this concept.[4]

One of these ideas of leadership which has often impeded rather than stimulated further thinking has been the "Great Man" theory of leadership. This old idea held that leaders were actually born with their leadership abilities. Through some "unknown process", a very small number of people with the right inheritance and destiny became leaders, and all others became followers. No amount of "learning or yearning" could change the fate of those who were born to be followers.

This idea was not very useful or accurate in explaining leadership, however. It was replaced by the notion that ordinary people became leaders because of the extraordinary situations they faced - sometimes called the "Big Bang" theory of leadership.[5] This view did not turn out to be much more useful than the Great Man theory. It did, however, focus attention on

contexts, and we began to see many situations in which leaders emerged. Leadership emerges in a wide range of situations ranging from community leadership to intellectual leadership to world political leadership. When we look at Gandhi, Einstein, Winston Churchill, Mao Tse-Tung and other leaders of this century, we can see how widely leadership styles and methods can range. Perhaps there is no simpler way to define leadership than to say that leaders are those who influence and guide.

The greatly intensified relatedness between the peoples of the world is a new and unique situation never before experienced. The dangers as well as the possibilities of global community have never been so great. These unique situations call for a new and unique concept of leadership which can create the conditions necessary to carry through the vision of planetary community. These leaders, who will be able to guide and influence people with vastly different backgrounds, are those we are calling "culturally fluent leaders".

We know that there are powerful predispositions toward meeting individualistic, selfish needs. There is a widespread failure to make decisions at the personal or organizational levels which are for the common good. We have been programmed by our past cultures to hold the interests of our own cultural communities primary, and to have little sense of the future and of seeking the good of the whole. Hardin's "Tragedy of the Commons" is a poignant and sad commentary on how individuals choose big, short term payoffs to themselves, rather than ultimate payoffs to everyone.[6]

Leadership does not necessarily develop naturally, even when situations demand it, and this is especially true of culturally fluent leadership. A Ph.D. in a specialized subject rarely prepares recipients for leadership, much less culturally fluent leadership. In the U.S. the proportion of all

doctorates earned by foreign students has increased to 20%. In some disciplines, such as engineering, the majority of U.S. doctorates are already earned by foreign students.[7] These new Ph.D.'s are a major source of our future leaders, especially in the academic sector where they will be a strong influence on future generations of potential leaders.

But it has been shown, again and again, that it is not enough to be a good specialist or expert in order to succeed in an international mission. In international work, it is "also necessary to be good at establishing and maintaining good interactions and relationships with people who do not belong to the same culture."[8] Cultural empathy and sensitivity are, unfortunately, not common behavior.

Leadership, in general, and culturally fluent leadership, in particular, can be developed. Some leaders who may be described as "culturally fluent" have begun to emerge. But it takes much more than our traditional academic methods to develop such leaders. Culturally fluent leadership requires the development of a set of a certain kind of awareness which we may term a "cross-cultural mind". This kind of awareness is able to traverse the roadblocks which produce difficulties for those working cross-culturally. These roadblocks can be costly and dangerous. Let us look more closely at the difficulties to be overcome in developing cultural fluency and then how the cross-cultural mind may be developed.

THE CROSS-CULTURAL MIND AND BARRIERS TO UNDERSTANDING

The cross-cultural mind embodies the basic awareness of the culturally fluent leader. The possessor of the cross-cultural mind is, in general, able to understand and empathize with people from other cultures, and to comprehend

the wholeness of our planetary community in a meaningful way.

Although all human beings inherit a mind or psyche, our minds are programmed differently according to the cultural consciousness we have lived in. Our experiences in the past are particularly important because they determine our expectations in the present and future. Especially in the realm of cross-cultural experience, our expectations have a major influence.

Our educational institutions have tended to strongly and deeply inculcate us with the values, beliefs and assumption of our home culture. Our schooling has not taught us to understand how we become the products of our particular culture. Our cultural education has tended to very effectively hide more about our cultural conditioning than it has revealed. We have rarely learned what our own cultural biases are, much less how to avoid being controlled by them. We have not learned to comprehend or appreciate the assumptions and values of other cultures.

Thus, our ability to handle cross-cultural situations effectively is minimal indeed. Most people "have not been prepared to interact with other people who do not share the same ways of thinking (cognition), feeling (emotion), and behaving (action)."[9]

There is much confusion about similarities and differences between cultures. On one hand, there is a frequently encountered, naive belief that people all over the world are pretty much the same - the way we think, feel and behave are universal. But when differences are discovered, there is a tendency to think that there is something wrong or inferior with the other culture or person. There is a sense that one's own home culture is the superior one.

There is also confusion about stereotypes. Whereas people from a

particular culture are perceived as all pretty much alike, we find that stereotypes are misleading when applied to individuals.

Although there are undoubtedly similarities in the make-up of the human species, these similarities can give us a false sense of security by leading us to believe that others experience the world and events in the same way that we do. These areas of confusion have particularly serious consequences when people from different cultures are working together.

Global leaders must not forget that some basic similarities are shared by humanity and that these similarities may provide a basis for developing planetary community. But global leaders must also develop a depth understanding of how values and assumptions, time orientations, ways of thinking, and decision making styles differ between cultures.

Differing Values and Assumptions

Different cultures hold profoundly different values and assumptions. These values and assumptions are so deeply implanted in us that we are usually unaware that they even exist.

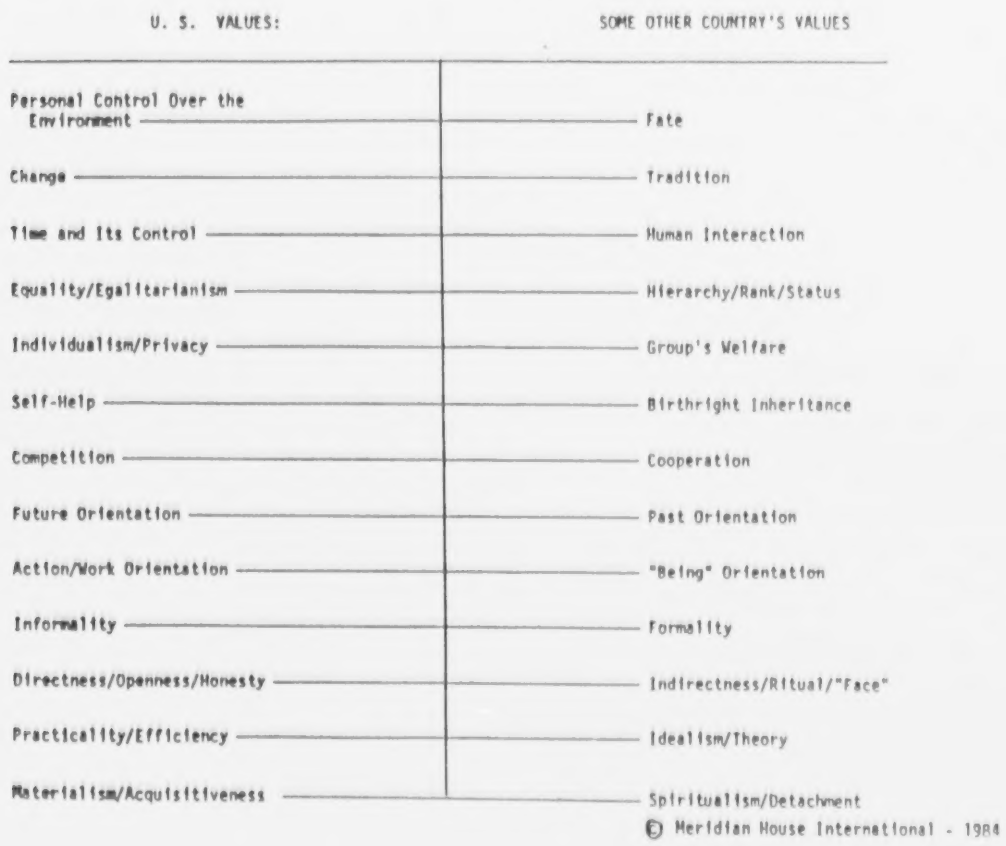
Recent research indicates that every culture has 500 to 600 operative assumptions having to do with such areas as education, work, leadership, etc.[10] For example, Americans tend to believe that:

1. Individuals should have a say, their voice should ultimately be heard.
2. The will of the majority should prevail.
3. It is not good for a person to be idle, except for recreation that renews oneself for later productive work.

One way that we become aware of our own values is when they are contrasted with those of other cultures. Perhaps the following chart, comparing some U.S.

values with those of other countries will bring some of these differences into awareness. We will be able to see how they create obstacles for global leaders and for our thinking about the future.

Figure 2
U. S. Values and Values of Other Countries



Differing Time Orientations

People from different cultures operate out of different pasts and into different presents and futures. Within one generation much of the third world is catapulting from traditional agricultural cultures into ultramodern industrialized societies. This transition took place in Europe and North

America over a period of two centuries.

The story of an American working with a Chinese official serves to illustrate these different past/present time orientations.

> "A Chinese official was once challenged by an irate American. "Last month," the American blustered, "you said, 'Now all paperwork is finished.' Suddenly you give me ten more forms to fill out in quadruplicate. What did you mean by saying 'Now all paperwork is finished'? That was not true and you knew it." His face was red and angry. The Chinese official bowed gently. "That was last month," he said with dignity. "For the now that was then, that was true. For the now that is now, it is not true" -- a truly Asian reply."[11]

These differences in time frame are often at the basis of difficulties in future planning. Americans, and particularly American corporate leaders tend to focus on the short term. The French, in contrast, often start with a long range view of their purposes when they are negotiating. They accordingly tend to place a lower priority on making compromises and accomodations or a short range decision to reach objectives which, in light of their long range designs, seem of little consequences.

But these differences in time orientations are relatively simple compared to the difficulties leaders from different cultures experience in understanding how each other arrive at decisions. So often, we hear the frustrated question: "Why can't you be more rational about this?"

Let us look for a moment at differences in ways of thinking, and then look at differences in decision making and negotiating styles.

Differing Ways of Thinking

Questions about "What is rational?" and "How do we think?" are quite

complex, there have been surprisingly few cross-cultural investigations in this area.

One way to gain insight into these questions is to note comparisons when people from several cultures work and think together, for there are certainly culturally different meanings for "being logical and rational". Although these observations become generalizations which may not always apply to particular individuals, they can offer general guidelines.

International negotiators often find that their discussions are impeded because both sides seem to be pursuing different paths of logic.[12] There are cultural differences in the way that issues are conceptualized and how one point logically seems to lead to the next.[13] In scholarly works, the way evidence and new information are used may be quite different across cultures. Modern communications are generally hampered by these differences.

It has been observed that Mexicans tend to place more emphasis on contemplation and intuition, whereas Americans often seem particularly focused on efficiency and "cold" logic. In contrast, Japanese are more focused on emotion, drama and feeling. American thinking seems to come more from the "head" whereas the Japanese come more from the "heart". For the American, things have to "make sense", for the Japanese, things have to "feel right". There is currently a Japanese expression for this difference - Americans are "dry" while the Japanese are "wet". Although an American might find a Japanese who "thinks like an American", there are generally great differences which are no doubt deeply based in philosophy and religion. But one way of thinking is certainly no better than the other. Taking advantage of both ways of thinking is difficult, but may well result in superior agreements and perspectives.

Different Decision Making Styles

These differences in thinking are compounded when we consider the context, for example, negotiations between Americans and Japanese. To begin with, the idea of holding formal negotiations appears to feel foreign to the Japanese (a feeling perhaps capitalized upon by the Japanese who seem to do quite well in these negotiations). Americans tend to go into negotiations expecting to have the give and take of compromising in order to solve the problem. Japanese see the advocating of differing opinions to be somewhat impolite and distasteful - negotiation sessions are more an occasion to ceremoniously adopt what they have already worked out patiently in a process of consensus development. Certainly, the Japanese seem unprepared to change their positions in these settings. There are clearly differences in expectations, and these differences no doubt account for at least some of the 24 out of 25 negotiations which fail between the U.S. and the Japanese.[14]

In international conferences where Westerners are often involved in intellectual confrontation, non-Westerners may feel especially uncomfortable. And even when everyone <u>intellectually</u> understands the differences, the situation can be distasteful and ripe for misunderstanding of motives. "Americans may appear aggressive and rude, the Japanese standoffish and inscrutible, and Mexicans overly dramatic and impractical."[15]

Americans seem to "carry a leadership role in their heads" and see their objectives as also the objectives of the larger world community. Since Americans see themselves as models of being modern and technologically successful, they often see themselves as advisors to the world with a sometimes "hard to take attitude of self-righteousness". Americans may see their attempts at problem solving to be in the best interests of all. Whereas much

of the world may tend to be unimpressed with Americans' "lofty" views of themselves, these self images do affect American leadership style.[16]

Americans seem to have a habitual desire to know "Who is making the decisions?" but as is often the case, this question does not particularly illuminate the decision making process in many countries. Technical expertise tends to be a very high priority for choosing American negotiators, whereas social expertise, age and experience within the organization are more often important factors for Japanese and Koreans. Who they are, what connections they have, their relatives, their education and social class are important qualifications.[17] Leadership credentials for Japanese leaders are often based upon their "survival through a highly competitive educational process" along with their "network of colleagues who have moved up with them through the power structure of organizations".[18] The position taken by a Japanese leader or negotiator is based on the authority of consensus which has been developed through a slow but thorough process.

When agreements are finally reached, Americans tend to think the matter has been concluded. This American "contractual finality" is in contrast with the Japanese who see an agreement as indicative of a "direction to be taken"[19]. Thus, Japanese expect adjustments and "sensible" changes to be made as conditions change. Realizing the contrasts which exist between the Japanese way of doing things versus those of other countries, the Japanese have made a conscious effort to supply talented "linkers" to bridge these gaps - people who have the role of a cultural buffer.

The Costs of Cultural Differences

Differences in time perception, decision making, motivations, values

and ways of persuasion create situations which are ripe for misunderstanding and poor communications. These cultural differences are at the core of leaders' most frustrating problems. Probably no sector is as clearly aware of the precise financial costs of these differences as the multinational corporations.

It is an expensive proposition to send corporation managers and technical personnel to a foreign country. Recent research estimates that it costs $125,000 a year to have a U.S. manager working overseas.[20] These expenses are much greater if the overseas manager does poorly or comes home early. A Korean corporation recently estimated that it takes their managers an average of two years in the U.S. before they become productive enough to merit the salaries they are earning. Unless managers receive proper training, it takes a long time to adjust and great mental strains are felt by the manager and his family.

When a manager fails to adapt well to an overseas situation, the image of the company is tarnished and its ability to compete is reduced. Unfortunately such failures also create a poor perception of the manager's country. These failures adversely affect the local affiliates and relationships with potential clients and the host country's government. A manager's success in his home country often has little to do with his/her success in another country. In fact, the manager who has been properly prepared for working in a country which sharply contrasts with his/her own, may be more successful than the manager working in a country similar to his/her own but subtly different in ways not anticipated.

Multinational corporations often begin to realize that these cross-cultural differences result in missed opportunities. Technical competance certainly does not insure business. New business is often created in subtle

and informal ways. Managers in foreign countries have difficulty forming the kind of relationships and trust that are important for doing continued business in the host country. They often do not even realize that opportunities are being missed because they are "in the dark" about what is really going on. When managers are unable to understand feedback, they do not hear the signals which will give them information about how to do better. Learning to "listen between the lines" is an essential ability in cross-cultural interactions.

When working in a foreign country it is often difficult to get the necessary information or, for that matter, to even know what the right questions are. Thus, foreign managers often do not know how to search for new information and do not know how to check carefully to see if their pre-conceptions are accurate.

When agreements are finally made, they are quite often misunderstood, and someone has to go back and try again. So time and money are lost along with loss of confidence of the client.

Cross-cultural differences become extremely frustrating on a day to day basis when foreign managers supervise personnel from the host country. Americans and Asians, for example, differ sharply in the way they understand loyalty to the company. On a larger scale these cross-cultural differences provide roadblocks in the path of achieving world peace and planetary community.

CULTURALLY FLUENT LEADERSHIP

We have looked at a number of major world trends which will continue to influence the leaders of our global community. We have seen some of the obstacles which these leaders face as they work to help people from different cultural backgrounds to work well together.

Now let us turn our attention directly to the ultimate concern of this paper: "What are the qualities which will be particularly important for these leaders to develop?"

The fundamental task of the culturally fluent leader is to be able to both transcend and work with cultural differences. In order to accomplish this task well, a number of abilities, traits, and skills must be developed.

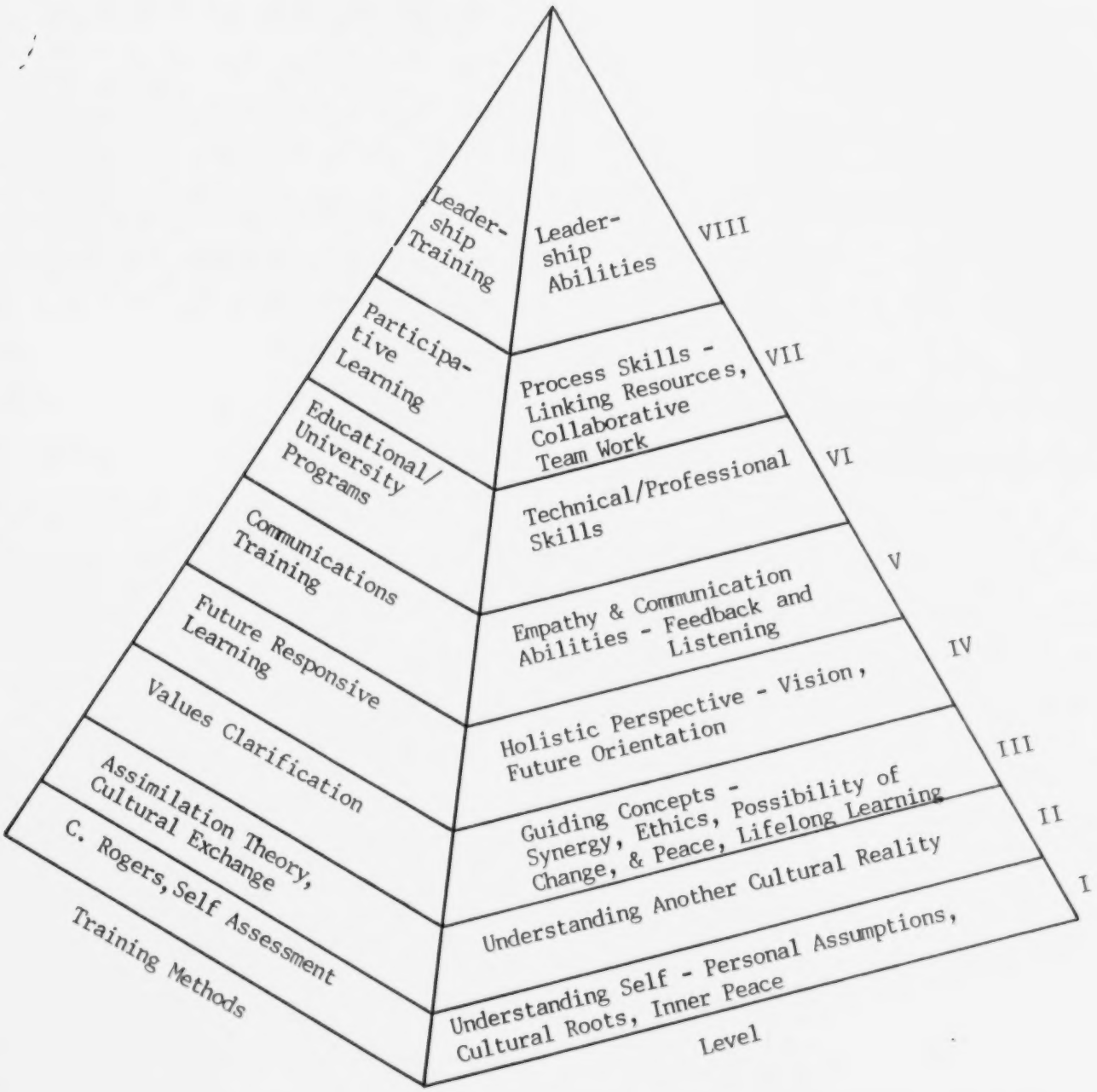
Dimensions of Culturally Fluent Leadership

Culturally fluent leadership is like a pyramid which is built in eight levels. Some levels are more fundamental than others - some aspects are built upon others. Although culturally fluent leaders can develop their abilities in several different levels at one time, if the foundations are poorly developed, the higher levels are certainly on shaky ground. In the practice of leadership, the leader must "keep in touch with", and nourish the different levels. The development of leadership involves each of the different levels.

Level I: Self Understanding

At the base of the pyramid, the first and most fundamental level is that of self understanding. Knowing one's self involves knowing what assumptions, beliefs and values a person is carrying - sometimes called one's "psychological baggage". At this level, the main work involves bringing one's own assumptions, beliefs and values into awareness so that the person can consciously decide whether he or she wants to perpetuate them. Knowing what one's <u>own</u> assumptions are helps to avoid the dangerous illusion that others have the same assumptions. For example, a Westerner may come to realize that he or she focuses more importance on the welfare of individuals than on the group. Once realizing this, he or she may wish to modify or not modify this basic value. The person

Figure 3 CULTURALLY FLUENT LEADERSHIP: A DEVELOPMENTAL PYRAMID



may ask himself/herself whether holding on to this value will enhance his quality and effectiveness as a leader.

Most importantly, not understanding one's self means that the "psychological baggage" will have control.

Other aspects of this level involve a person's deeper sense of being rooted in the flow of his own history - his lifeline to the past. Particularly for the culturally fluent leader, the development of a deeper sense of peacefulness and harmony is an essential foundation which will greatly affect his ability as a global leader.

Level II: Other Cultures

The culturally fluent leader must also learn another culture so deeply that he/she can understand and be sensitive to the realities of those considered to be "foreign". The leader must be able to "step into the shoes" of people from other cultures.

Different cultural realities have their own assumptions, values, and beliefs which determine how people will behave, think and feel. In helping people from different cultures to work well together, culturally fluent leaders must be sensitive both to his/her own reality and theirs, and to be able to transcend both.

Fortunately, direct experiences with people from other cultures are very useful in being able to understand them, as well as being able to see one's own cultural reality more clearly. We understand ourselves when we are able to see the differences - and the sharper the contrast, the more clearly we are able to see ourselves.

Fortunately, people from other cultures can usually be found within one's own country. These people can be particularly useful "teachers", since

they are experiencing both cultures and confront many of the differences.

Level III: Guiding Ideas

There are a number of guiding ideas which are essential to the thought processes of the culturally fluent leader. Synergy, for example, is the basic idea that "the sum is greater than the parts" - the power of a group of people working together is greater than the power of individuals working separately. The leader who does not draw from the wealth of perspectives from groups has lost much wisdom.

Particularly relevant for the culturally fluent leader is the belief that change is possible and that peace and harmony are attainable. Another important belief is that people can learn and will continue to learn throughout their lives, long after their formal education has finished. This continual lifelong learning takes place not only from books and lectures but from the experiences of their lives. Knowing how to learn from one's experiences throughout life allows a person an expanded depth of knowledge as situations evolve and change.

Level IV: Perspective and Vision

A fourth developmental level is focused on perspective. Having a perspective of the whole is essential for the global leader who is continuously faced with diversity and the possibility of fragmentation. Having a vision of the possibilities of the future helps to make us future-responsive and able to help preferred futures develop into realities.

Level V: Communication and Empathy

The culturally fluent leader must, of course, be able to communicate effectively. But especially when working cross-culturally, mere verbal communication is not enough, the potential for mis-communication and

misunderstanding are great indeed. Two additional aspects of communication, empathy and the ability to listen and "hear" feedback, are also essential.

Being empathetic enables one person to understand something about the reality of the other. It involves not only being able to understand how and what the other person is thinking, but also what he/she is feeling and experiencing. This ability, in culturally fluent leaders, is based on the first two levels of the pyramid - deep knowledge of self and of another culture. If these two levels are poorly developed, then the ability to empathize will be minimal.

The ability to listen and to receive feedback can be learned, but must also be grounded in the third level - having the attitude that what the other is communicating through words and behavior is highly important.

Level VI: Technical and Professional Skills

The sixth level in the development of culturally fluent leadership is the technical and professional knowledge and skills which are traditionally learned in schooling and further updated through continued education and talking with others in one's technical fields. Although technical and professional skills are usually obtained without deliberately attending to the first five levels, the effective practice of this knowledge, particularly in cross-cultural situations, is highly dependent on the larger context - the other levels of the pyramid such as the guiding ideas and perspectives we have discussed in Levels three and four.

Level VII: Process Skills

Much of diplomacy and working across cultures is <u>process</u> - <u>i.e.</u>, working in situations which are continuously changing. Because of their complexity, process skills are learned largely by carefully observing and participating

in ongoing situations, and then assessing, analyzing and learning from these processes.

Two particularly important process skills for the culturally fluent leader are the ability to identify and link resources, and the ability to foster collaboration and team work. Particularly when working in a foreign culture, knowing how to ask the correct questions and find the resources is quite difficult. Often the most important resources are human resources which are identified through talking with others. Being able to put together the right people with the right ideas, is a challenge within any culture.

Once the best questions are asked and the appropriate resources identified and linked with each other, the next task is to facilitate the people with these resources in collaborating and working well together and as a team.

VIII: Leadership Abilities

At the top of the pyramid is the development of the specific leadership abilities that are most important for working cross-culturally. Developing abilities in each of the preceding levels make this leadership culturally fluent. Inadequacies in any of the levels will adversely affect the abilities of the leader in his/her work across cultures. Strengthening abilities in each level is never finished - it is truly a lifelong learning project.

THE DEVELOPMENT OF CULTURALLY FLUENT LEADERSHIP

The Pyramid of Culturally Fluent Leadership offers a developmental agenda for the different knowledge and skill areas in which the culturally fluent leader must become proficient. Programs have been and are being developed to respond to many of these different levels. No program, however,

now exists which incorporates learning in each of these aspects leading to the development of the culturally fluent leader. From the perspective of culturally fluent leadership, there are now only fragments of such a comprehensive program. Some areas for potential programming follow:

Schools: The learning which will culminate in the development of culturally fluent leaders must, of course, begin in the early life of a child and continue throughout life. Fortunately, the foundation of learning - understanding self, understanding other cultures, etc. is also the foundation needed to develop world citizenry. Teachers, unfortunately, receive virtually no training in cultural awareness, much less in leadership. Recent research shows, sadly, that pessimism about our societal future predominates over optimism, even among our adolescents - our next generation leaders. We are so close to nuclear terrorism and Star Wars that it is easy to share the gloom.

Universities: At the university level there are few programs which focus on leadership development, especially at the international/intercultural level. The United Nations Universities offer great potential in his however, as do programs such as Kyung Hee University's Graduate Institute for Peace Studies. Currently, there are only about five hundred institutions of higher education in the U.S. which offer any type of course on leadership education. Not surprisingly, most of these are management development and training programs rather than intellectual explorations of leadership.[21]

Corporate Classrooms: The corporate classroom has been the major location of leadership development recently in the U.S. but only a few programs now exist which address more than one of the levels we have discussed here. There is now a growing emphasis on conducting this training in the host country since this approach is being seen as more effective than training in the native country.

Community Building: The work of Carl Rogers on developing international communities probably addresses more levels of the pyramid than any other effort. Rogers'work is much more experimental and short term than it is an articulated program. But it is a positive beginning which will hopefully be expanded upon. Rogers stresses that anything that will change behavior must be experienced; restricting learning to only the cognitive levels holds little promise of real development and change. Rogers'work is heavily oriented toward learning how to learn from experience. This work has great possibilities for actively learning from the processes which are being experienced. And, as we have said, much of the work of culturally fluent leadership is process. Rogers' work addresses self knowledge to a degree rarely found in other efforts. Many people find this work extremely rewarding or extremely frustrating because of the great emphasis on process rather than the traditional learning approaches to which they are accustomed.

Training Programs: A few cross-cultural training programs evolved after World War II. In the U.S., the Foreign Service Institute was developed to give comprehensive education and training which responded to the needs of American diplomatic personnel.

The American Peace Corps was started in the idealistic days of President John F. Kennedy. It is, in our opinion, the greatest effort we have known, to really prepare people to work effectively across cultures. Thus, it merits some detailed consideration here. Peace Corps training was early confronted with the problem of how to work with culturally diverse populations which quite often did not share the values underlying the projects initiated by Peace Corps Volunteers.

The Peace Corps Program is integrated and experience-based. After an intensive interviewing process, Peace Corps training is conducted in a four-stage process, each stage including language, technical and cross-cultural training.

The first stage emphasizes assessment and deciding what would be an appropriate setting for each individual volunteer. Cross-cultural activities as well as country-specific training begins here and continues through the next two stages.

The second stage, pre-service training, takes place in the host country over a period of about three months, with specialized training of 40 or 50 hours a week. Role playing, case studies, and discussion continue as primary learning activities.

After having been in the host country for this half year, a third stage of inservice training continues during the second half of the year in the host country. This stage enhances technical and language skills and emphasizes project planning and management responsive to the cultural situation at hand.

There have been difficulties in the transition back to home for many volunteers. Ideally, volunteers are taught how to translate their experiences into work they will begin at home. Their rich, direct experience makes them excellent consultants to volunteers in the U.S. who will soon leave for their overseas assignments. This transition training constitutes the fourth stage.

We would like to place international educational exchange programs such as the Fulbright Program and numerous student-exchange programs in the category of cross-cultural training, but unfortunately, these programs usually offer surprisingly little to its participants in the way of preparation

for cross-cultural experiences in relation to how much could be learned from these cross-cultural experiences. Despite some serious shortcomings, the experience of merely being in a foreign culture is probably the greatest single aspect of learning which these programs offer. Unfortunately there have been few systematic studies of the developmental possibilities of cultural exchange.

Future Responsive Learning: Of particular interest to the culturally fluent leader and future studies is "future-responsive" learning and planning. This work emphasizes the widespread use of forecasts and future alternatives as an important component of current decision making. Creative thinking, simulations, and other instructional processes which are systems-oriented are important aspects of future planning.

A particularly useful way of developing "future-possibility-thinking" is by understanding other cultures.[23] There is a real danger in Western models of development becoming the exclusive mode of possibility thinking.

Cross-cultural living and learning experiences can provide the experience base from which future alternatives can be developed because these experiences help illuminate the probable cultural consequences of future alternatives. Methods of training for cultural empathy or "transpection" can be refined to help leaders experience foreign beliefs and contexts.

In closing, I would like to say that I feel generally optimistic about the possibility of developing global leadership which will guide us through the complex dangers and difficulties of the next twenty years. We are born with an extraordinary nervous system whose potential is still quite unknown -

we are born with a genetic blueprint which will help us unfold into the distant future. The present troubles of the Twentieth Century are not unlike those of adolescence - growth which is so rapid that we have not yet developed the organizational abilities to manage this growth. Similar to the quests of adolescence we can see the desperate search for identity of our world community. In our genetic programming maturity becomes a possibility when the physical growth of adolescence ends. We look forward to growth in "knowledge, in spirit, in community, and in love...as we look ahead as a human race. This goal, once seen with our eyes, will draw our faltering feet toward it."[24]

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